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Rev. J. H. Gilliland.

Twenty-five Years of Religious Life in Bloomington

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REV. JAMES H. GILLILAND

TWENTY-FIVE YEARS
OF
RELIGIOUS LIFE IN BLOOMINGTON

AN ADDRESS BY

REV. JAMES H. GILLILAND

"IF THOU SEEK HIS MONUMENT
LOOK ABOUT THEE"

BLOOMINGTON, ILLINOIS
APRIL TWENTY-FIRST
1912

DEDICATION

TO THE CONGREGATIONS OF THE FIRST, SECOND AND CENTENNIAL CHRISTIAN CHURCHES OF BLOOMINGTON, AND THE FIRST CHRISTIAN CHURCH, OF NORMAL, ALL OF WHICH WERE BLEST IN HAVING

J. H. GILLILAND

AS PASTOR AND PREACHER, THIS LITTLE VOLUME IS DEDICATED.

G 41 A

FOREWORD

THE following address was prepared by J. H. Gilliland for the Seventy-Fifth Anniversary services of the First Christian Church. It was to have been delivered on Sunday evening, April 21st. On Saturday, April 20th, while giving a final revision to the manuscript, Mr. Gilliland sustained a stroke of paralysis that rendered him speechless and helpless. Sunday evening a vast and grief-stricken audience gathered at the First Church, the congregations of the First, Second, Centennial and Normal Christian Churches uniting in a never-to-be-forgotten service. Mr. Gilliland's paper was impressively read by Milo Atkinson, pastor of the Centennial Church.

The solemn circumstances that made it necessary that another should read Mr. Gilliland's paper, together with the intrinsic worth of the address, made the occasion impressive beyond description.

Mr. Gilliland lingered till Friday, April 26th, when a second stroke finished an earthly ministry unparalleled in this community for substantial accomplishments in the kingdom of God.

From the first, it was felt that this address should be preserved in permanent form. After Mr. Gilliland's death it seemed wise and proper that the account of the funeral with the addresses should be included in this volume.

It is confidently believed that the wide circulation and reading of this mighty message will but confirm among many the opinion long held by those who knew J. H. Gilliland intimately, namely,—that he was a great preacher, a far-seeing prophet, a veritable statesman, in the affairs of the kingdom of God.

EDGAR DeWITT JONES.

May 7th, 1912.

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TWENTY-FIVE YEARS OF RELIGIOUS LIFE IN BLOOMINGTON

I count it a privilege to share in the celebration of the 75th anniversary of the First Christian Church in Bloomington; especially so, since I have been connected personally more or less closely with it for almost a quarter of a century.

Twenty-five years seem a long time if taken from the life of a single human being, but in the great sum of human life it is only a line. The last quarter of a century has witnessed some of the most wonderful achievements and changes of any like period in the world's history. However, I am not privileged to speak of these; I have been asked to review twenty-five years of religious life in Bloomington.

Religious life manifests itself in at least three distinct ways. There is the material, the intellectual, and the spiritual manifestation.

Bloomington, as a city, has made substantial progress during these years. The street pavements, the street car system, including interurban lines, water works, fire department, court house, coliseum, opera house and other play houses, high school and ward buildings, extensive business blocks, hospitals, sanitariums, Bloomington Club, Masonic Temple, Y.M.C.A., and scores of our most beautiful and costly homes, have been the product of these years. We are living in a new Bloomington as compared with twenty-five years ago.

The church has kept pace with this splendid commercial and material improvement. It is impossible for me to treat in detail the individual congregational histories of the city; I therefore, by way of illustrating the general material and numerical growth of the Bloomington churches, give a brief account of the congregations represented in the Ministerial Association when I came to Bloomington.

First Methodist Church, Grace Methodist Church, First Presbyterian Church, Second Presbyterian Church, First Baptist Church, Congregational Church, and First Christian Church.

In 1888 there was inaugurated in Bloomington a new era of church building, which characterized the country generally, and which has been, in the adaptation of church buildings, to the various phases of church work, a most marked evidence of church progress during twenty-five years.

At that time there were no new churches, and but few, modern or up to date in construction, in the city. Dr. Jackson, of the First Baptist Church, led in the movement. The location of the church at that time is now occupied by the excellent Pantagraph Printing and Stationery Company. The new building was erected on the corner of Jefferson and Gridley streets in 1888, at a cost of about $40,000; improvements were subsequently made which cost approximately $8000, making this church one of the most thoroughly equipped in the city.

Twenty-five years ago the church had a membership of 550, it now has 850. The pastors have been Dr. J. L. Jackson, W. B. Riley, C. S. Winbigler, Dr. Stanley McKay, Loran D. Osborn, U. S. Davis, and Dr. J. L. Jackson.

Closely following this was the Grace Methodist Church under the leadership of Horace Reed. The old building was sold to the Adventists, and a new building erected on the corner of Locust and East streets; this church was also dedicated in 1888, at a cost of $35,000. It then had a membership of 239, which has increased to 850 at this time. The pastors have been Horace Reed, W. A. Smith, James Miller, H. C. Gibbs, T. J. Wheat, B. F. Ship, Theodore Kemp, and M. N. English.

Passing the Christian Church for fuller notice later, I record that the First Presbyterian Church was dedicated February 6, 1896, under the pastorate of E. K. Strong, at

a cost of $30,000. The membership then was 214; it is now 618. The following pastors have served the church: Edward K. Strong, DeWitt L. Pelton, N. H. G. Fife, R. Calvin Dobson, W. A. Bodell.

At the time of my coming Dr. Dinsmore had been nearly twenty years with the Second Presbyterian Church; soon thereafter he departed to make his home in California. He was succeeded by Dr. Kane, during whose pastorate the present splendid church was erected, being dedicated on December 13, 1896; the property is now valued at about $100,000.

Twenty-five years ago the membership was 582, at present it is 775. The pastors have been, John W. Dinsmore, W. P. Kane, H. K. Denlinger, F. W. Hawley, and J. N. Elliott.

The only congregation in this list which has not built during this period is the First Methodist. They had a splendid building at that time, remodeled and re-dedicated November 14, 1897, soon to be replaced by a fine, modern house. At that time there were 818 members in this church, now there are 1600. The pastors have been, John L. Pitner, Frank Crane, Frost Craft, G. E. Scrimger, G. A. Scott, C. P. Masden, J. W. Summerville, and Geo. E. Pickard.

The Congregationalists have not been numerous and have had a struggle with debt and other difficulties. A new hope, however, came to this people in the burning of the old mortgage and the erection of a new church under the leadership of C. K. Stockwell, dedicated April 17, 1909. The pastors of this church have been J. J. Tobias, A. B. White, H. W. Holding, L. W. Morgan, Geo. H. Cate, H. B. Long, N. T. Edwards, T. A. Humphreys, Frederick Bowen, A. M. Conard, C. K. Stockwell, and H. A. Bushnell. It now has a membership of 150.

Other churches here at the time of my coming have made similar progress. There have been built several mis-

sion chapels, also the Park Methodist Church, Saint Patrick's Church, the Church of Peace, Christian Science, United Brethren, Mennonite, and Third Christian, churches, and perhaps others which I do not now recall; also the Y.M.C.A., with its splendid equipment, $100,000 building, and large membership; the Illinois Wesleyan, with new buildings, increasing student body, and growing activity.

These all speak of the material enlargement of the religious life and influence in the community. These buildings stand not simply for so much wood or stone or brick; mere material value; they speak of a community's faith in a crucified, risen and triumphant Lord. They speak of truth, love, sacrifice, service. They stand for the principles involved in the making of character. They stand for the fatherhood of God, for the Sonship and Saviorhood of Jesus Christ; they declare the sinfulness of sin and the efficacy of the atonement, the sacrifice of love. They plead for the conversion of the sinner, for the perfection of the saint, for the uplifting and betterment of universal human conditions, for the making real the Kingdom of God on Earth.

The influence of a church in a community, with its stream of humanity pouring in and out, is beautifully illustrated by an incident in the life of Voltaire.

"Just as the traveler comes out of one of the most beautiful cantons of Switzerland, on the sunny borderland of France, his attention is called to a little stone church on the edge of the Swiss village. If you alight from the diligence and brush the dust from the marble slab above the door, you can read there, engraven in deep letters, 'Built by Voltaire.'"

He was not a believer in the divinity of Jesus Christ, and decided to go out of Paris one summer and spend some weeks in a village in Switzerland writing books against the divinity of Christ. He arrived at this little town on the

mountain pass and took a room at the little Swiss hospice. It was Sunday morning, and as he looked out of his window in the direction of the ringing of a church bell, he saw the people going to prayers. It seemed that every man, woman and child in the village was going to the village church. For a while he listened to the music and the prayers, and at last the throng came out and the people quietly went to their homes.

Voltaire was interested and began to study the lives of these people. He soon found that they lived the life of Christ in that community, and the more he studied their simple, honest lives the more he became convinced that he could not write books against Christ; so he spent the rest of the summer among those people. To perpetuate the memory of the happiest time of his life, he asked that he might build the villagers a stone church in the place of the frame meeting house. When it was completed the people put the marble slab above the door and had engraved upon it, "Built by Voltaire."

This occasion not only justifies, but demands a fuller record of the history and enlargement of the Christian Church, the anniversary of which we are celebrating.

The First Christian Church was founded by Wm. T. Major, who came to Bloomington in 1835. The organization of the church was effected in 1837, in the parlor of his home, located on the south-west corner of Front and East streets. There were thirteen charter members,—Mr. and Mrs. Wm. T. Major, and two daughters—Mrs. Elizabeth Hawks and Mrs. Judith A. Bradner, recently deceased, Mr. and Mrs. Martin Scott, "Father" Maxwell and two daughters, and four others, whose names do not appear.

The little company met each Sunday, for worship, in the home of Mr. Major. About 1840 a little frame church was erected on East street, between Front and Grove, near the present location of Humphrey's wholesale house.

Mr. Major was the leading spirit and the most liberal giver in those early days; he also gave liberally to Eureka, Indianapolis and Bethany Colleges. He was highly esteemed by the community as an intelligent, generous and progressive citizen. Later, in 1856, he erected in the northwest part of the city, Major College, at a cost of about $20,000. For some years this was a very flourishing institution for the education of young women. In those days the church was ministered to by such men as Alfred Lindsay, Uncle Jimmie Robeson, Wm. Davenport, Walter Bowles, and Billy Brown.

Sometime later, the old church was abandoned and sold to the Lutherans, who moved it to the corner of South Madison and Olive streets, where it did duty till the erection of their new church, when it was moved to the corner of West Jefferson and Allin streets, and occupied for some time as a school house by the German Lutherans.

In 1856, the present site, corner West Jefferson and North West, now Roosevelt streets, was purchased for $1500 in gold, and a brick building erected thereon at a cost of $8000.

Some of the leading members and contributors of that day were E. H. Didlake, Thomas P. Brown, Edwin Poston, Dr. E. K. Crothers, F. M. Emerson, Robert Moore, E. W. Bakewell, and R. E. Williams, all of whom are dead. The house was dedicated the first day of January, 1857, by Prof. Charles Louis Loos of Ohio.

From this date, till my coming, the following men officiated as pastors: LeRoy S. Skelton, Thomas V. Berry, D. R. VanBuskirk, twice, Henry Earl, J. H. McCullough, A. I. Hobbs, H. D. Clark, and B. J. Radford filling interregnums.

I was called to the pastorate of the church in Bloomington February 5, 1888. I entered upon the work with fear and trembling. My first sermons were on "Why the

Church Exists?" and "Sowing and Reaping." The congregation numbered about 400 at that time. The first year's labors were graciously blessed, and closed with a special meeting, adding 117 to the membership. Miss Ethel Clarke was the first one to make the Good Confession, and the second person was J. O. Willson, whose recent death brought grief to all our citizens; he was baptized on the evening of January 3rd, 1889.

Early in my ministry it was decided to build a new church, and on March 24, 1889, a call for money was made, $10,000 was soon raised. April 21 plans were submitted to the congregation and a building committee appointed, consisting of the following persons: Henry Keiser, Peter Whitmer, John T. Lillard, M. Swan, H. J. Higgins, and J. H. Gilliland. On April 28, by a standing vote, the congregation authorized the Building Committee to proceed at once to the erection of a new church.

The last meeting was held in the old house on a delightful day in June (the 2nd); the theme of the sermon that morning was: "The Vision of Holy Waters." In the evening there was a children's exercise. The house was crowded at both services. The atmosphere of the morning was charged with peculiar quiet; there was a mingling of sadness at leaving the old house, and of joy in the anticipation of the new. Among the visitors of that day, appear clearly before me tonight, the faces of Judge Reeves and his wife, always our friends.

Thereafter for eight months, we worshiped in the old Baptist Church, corner of Jefferson and Madison streets.

The corner-stone of the present building was laid October 7, 1889, and the church was dedicated the 7th day of September, 1890, under the leadership of A. I. Hobbs. The building, exclusive of the lot and organ, cost about $27,000.

The first year after entering the new church we held a meeting with 115 additions; other meetings were held from time to time, mostly by the pastor; our greatest meeting, held by the church forces without any outside aid, was in 1894, resulting in 360 additions; this meeting stirred the entire community, and greatly extended the influence of the church. During the year there were 120 other additions, making the total number of additions for 1894, 480.

Long to be remembered, by me, at least, will be those seasons of refreshing in revival, the celebration of the tenth anniversary, and the many splendid personal fellowships enjoyed during those years. Indicative of the spirit in which the pastorate closed, you will pardon a quotation from my farewell sermon, delivered on July 27, 1902:

"We have had a pleasant, harmonious, and profitable pastorate. We are bound together by many ties. We have come to the parting of the ways. It is not strange that there should be regrets, and sorrow at this hour. I have been with you a long time, I have baptized your children, I have married them and buried your loved ones. Your interests have always been mine; your sorrows have been mine. I have tried to be your faithful preacher, your true and sympathetic friend. There have been 2029 additions in the fourteen and one-half years; 853 have gone out from us; there remains a total nominal membership today of 1550.

"At least 1300 of these have united with the church during this pastorate. It is with a strange feeling that I resign this place and step out of this pulpit, henceforth to have no more rights here, or privileges, than any other preacher of good standing among us. Before I do so, I wish to express my sincere gratitude and thanks to the official board, the members of which have stood by the work faithfully, and supported me in nearly all my plans. My wife and I are grateful for the uniform courtesy, kind-

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ness and appreciation shown us by all the societies and members of the church. I must express my sense of abiding profit from daily fellowship with the dear old man, who has ever been an inspiration and encouragement to me, an unflinching servant of God and the church, whose zeal and love of the church nothing can destroy, may he live long to honor the Master's name." I referred to Brother Bergman. He has since gone to his everlasting home.

Since leaving your pulpit, I have enjoyed the honor and the privilege of sharing in many of your special services, as on the present occasion. Here, did I on your behalf, welcome that rare man, Arthur Wilson, and his wife; that man who won his way into all hearts so surely and quickly, that in six short months he was the friend of all; whose work was so promising; whose death was, to us, a calamity; and whose memory is among our choicest treasures.

I was your representative in the reception of W. R. Lloyd and family. He was a good man, always on the right side of moral questions, zealous for the good name of the church; aggressive and out-spoken in favor of all things he deemed right, and against everything he thought to be wrong. It was during his pastorate the church became a living-link in the Foreign Missionary Society.

Again, it was my pleasure to share with you in the welcome to Edgar D. Jones and wife. Brother Jones is a refined, Christian gentleman; rarely gifted, and deservedly popular both in the church and out. May your splendid fellowship together continue many years. I dare not attempt to call the roll of honor in this church, or estimate the forces which have made for righteousness in these years. With a nominal membership of 1500, with the present capable and beloved pastor, and your vision of larger things, I know you will go on to greater achievements. May God bless you all, and grant to you many happy returns of your anniversary day.

For some months before the close of my work here, I had been advocating the organization of a new church. In November, 1900, the members of the First Church assembled in this room and granted the privilege of a new organization on the condition that $10,000 should be pledged, and a sufficient number of persons interested to make the movement a success.

On December 30, 1900, 100 persons entered into covenant to become charter members of the new church.

On January 20, 1901, the new church constituency assembled in this place and raised $8700, which amount was soon increased to $10,000. This was the first season of rejoicing in what was destined to become one of the most remarkable church movements in Bloomington. The church was incorporated April 22, 1901. On July 18, 1901, the following building committee was elected: J. H. Gilliland, chairman; Campbell Holton, treasurer-secretary; Gertrude B. Welty, W. R. White, Abel Brooks, R. R. McGregor, Frank Boulware, and Gus Lundquist.

On January 16, 1902, a contract was let to J. F. Rees for $16,600. April 20, 1902, the corner-stone was laid, and a list of the names of the charter members, numbering about 275, was placed in the stone.

The church was dedicated by J. H Gilliland on November 23, 1902. The entire indebtedness of the church had been previously provided for, a rare thing in church building. On dedication day $3500 was raised for current expenses. This was one of the most happy and triumphant experiences in the history of our work in Bloomington. The Firsh Church, and Arthur Wilson, their new pastor, participated heartily in all the services of the day. The baptistry was dedicated at the evening meeting by the baptism of five young ladies—Marjorie McGregor, Grace Woodard, Arlie Pierce, Hazel Smith and Monte VanGundy.

Special meetings were held as follows: January, 1903, by J. H. Gilliland, the pastor, with 99 additions; January, 1904, by Allen Wilson, with 89 additions; January, 1905, by J. H. Gilliland with 106 additions. Union meeting with the First Church in September, 1907, the Brooks Brothers leading, with 70 additions. As a result of the Billy Sunday meeting, with two weeks' preaching by the pastor, there were 160 additions. In a short meeting by E. E. Violet, in March, 1909, there were 16 additions.

I closed my pastorate with the Second Church July 1, 1909. The church had a membership of about 700. About 90 of these afterward became charter members of the Centennial Church. I was succeeded by Stephen H. Zendt, the present pastor. Brother Zendt has proved himself to be an earnest, aggressive, and wise leader of his people, and is most highly esteemed by his preaching brethren for his solid worth. During his pastorate the church has become a living link in the Foreign Society, and other advances made in the work; the future of the church is bright with promise.

February 29, 1908, a lot, located on East Grove street and Willard avenue, was purchased by Mrs. Aaron Rhodes, Dr. O. M. Rhodes and J. H. Gilliland, with the hope that in due time, there might be a new church built upon it.

In March, 1908, a resolution was adopted by the Official Board of the Second Christian Church, and approved by the congregation, endorsing the movement to establish a Christian Church east of the Illinois Central railroad; in pursuance of this action, about 70 persons signed the following statement: "We, the undersigned, do hereby promise and covenant together to become the charter members of an East Side Christian Church in Bloomington, Ill., to be located on the south-east corner of East Grove street and Willard avenue, whenever the enterprise can be placed on

a satisfactory financial basis, and the new church is ready for occupancy."

A call for subscriptions was made at the Second Church on Sunday, October 18, 1908; a little over $10,000 was raised. On January 5, 1909, the following building committee was selected: Dr. O. M. Rhodes, treasurer; Harvey Hart, Dr. W. H. Land, clerk; C. B. Merwin, F. R. Bean, J. A. Harrison and J. H. Gilliland; the latter was made chairman, and to this committee was added later the name of J. M. McMurry.

At a meeting of the new church people, held January 10, 1909, the building committee was instructed to secure plans and proceed with the new house. George W. Kramer of New York City was selected as architect. On June 8, 1909, the constituency met and incorporated under the name of "Centennial Christian Church, of Bloomington, Ill.," selecting for trustees Dr. O. M. Rhodes, C. B. Merwin and J. M. McMurry.

Bids were received by the committee on June 10, 1909, the lowest of which, that by Mr. E. R. Ward, was accepted, and after some adjustment a contract was made with him on June 21, 1909, for $16,388. Dr. O. M. Rhodes, C. B. Merwin, F. R. Bean, and Harvey Hart were selected as a committee to supervise the erection of the building. The corner-stone was laid August 22, 1909.

The church was dedicated by J. H. Gilliland, the pastor, May 1, 1910, when over $15,000 was raised to pay the balance of the $25,500, the total cost of the church, including lot, and furnishings. I was succeeded in this pastorate September 1 by Milo Atkinson. Brother Atkinson has proved to be a model pastor for the new church. The tie of affection, mutual regard and appreciation can be no stronger between pastor and people, than exists between Mr. Atkinson and the Centennial Church.

The Sunday School under the superintendency of J. A. Harrison, has doubled. A meeting in January and February, 1912, by Herbert Yeuell, resulting in about 80 additions, has increased the membership to 235. The church enjoys a strategic location; her spiritual condition is almost ideal; her ministry of helpfulness for the future is most inviting and promising.

No resume of our history would be at all complete, or satisfactory, had I omitted this brief account of these two congregations, the one the daughter, the other the granddaughter of the First Church. These children reflect credit on you; they are most worthy of your cherishing love. They have abundantly justified their being; the one is growing in the strength of womanhood, the other is a most beautiful and promising girl, with whom, I confess myself to be in love.

You have one God, you have one Christ, you have one plea, you have one cause, you are one people, you are brethren and sisters in Christ Jesus. "Keep the unity of the spirit in the bond of peace," and God will bless and prosper you all. This is my prayer for you.

* * *

Interesting as such a recital of facts and figures may be, it is, after all, largely the record of the external and material manifestation of religious life. I must now turn to the consideration of that phase of religious life, which is of more moment, the mental and spiritual. I assume that the religious life of Bloomington is but an arc of that vast circumference which encircles the entire country.

No church, or community can live to itself alone; all feel the pulsing tides of scientific, philosophic and religious thought and life; our problem, therefore, is but a part of the greater problem of our country; hence, our discussion must now take a wider range, for we are in the current of the world's movement. We dare not lay to our soul the

flattering unction that everything in our religious life is ideal, or even approaches the ideal. There are many conditions which will perplex us and cause anxiety, yet we must face the facts.

Some are so anxious to live the "quiet life" they refuse to see the word of sin, they refuse to hear the cry of suffering humanity, they do not wish to be stirred from their passivity and indifference, to any sort of aggressive battle for a great cause, knowing that to think is painful, and to act will demand sacrifice.

Without attempting, at great length, to pass on the merits of the case, let us examine briefly the Theological Status, noting some changes, and transfer of emphasis in recent years.

1. There has been a change of emphasis from the deity of Jesus to his personal worth; from the metaphysical Christ to the historical Christ. Questions like the following are being asked anew and new answers, at least in part, are being given: Was Jesus sinless? Did Jesus work miracles? Did he forgive sins? Did he die for us? Did he rise from the dead? Did he really live at all?

2. There has been a change of emphasis from the death of Jesus to the teaching and example of Jesus.

"The trend of contemporary opinion is very largely in one direction; namely, to define the essence of Christianity as consisting merely of the teachings and examples of Jesus, as recorded in the first three Gospels in distinction from that view of the Person of Christ as the Eternal Word, manifesting the Father, and the Work of Christ as the suffering and triumphant Saviour of the world, as set forth in the Fourth Gospel and in the Apostolic epistles." (C. Hall).

Mr. Hall says the above tendency is based on three things—The resistance of Scholastic Theology awakened by modern advances and reconstructions in philosophy. The

resistance of Apostolic Theology through identifying it with the ponderous scholastic systems built upon it. The growth of the historical method of Bible study, where the accent is placed on the narratives of the first three Gospels, including the teachings and the idealistic example of Jesus as constituting the essence of the Christian religion." (Hall).

3. There has been a change of emphasis from the supernatural to the natural; from the authority of the Bible to the Christian consciousness.

4. The modern view of Miracle; Virgin Birth; Resurrection. See Thompson, Gordon, Warschauer, Soltau, Lobstein, Lake, etc., etc.

5. There has been a change of emphasis from philosophical to practical materialism; from Christianity to ethics, and humanitarianism; from the message of salvation from sin to a social message; from the conversion of the individual to the redemption of society; from doctrine to life and character.

Notice again the assumed constructive results of critical study:

1. The very general acceptance of the critical method, which has made the Bible a new book.

2. The composite character of certain books of the Bible.

3. The legendary, mythical, poetical, and human elements in the Bible.

4. The purpose of the Bible better understood.

5. The recovery of the real humanity of the Biblical personages, Abraham, David, Isaac, Jacob, all real human beings. God used them; He has always been shut up to the use of human beings for the execution of His purposes.

6. The belief that the authority of the Bible has not been impaired by the passing of the verbal theory of inspiration and inerrency.

7. That Revelation is progressive.

8. That God has been teaching the world by incarnations and principles, and not by specific rules.

9. That the Bible is not of equal value in all its parts; that it is not a "Level Bible."

10. That direct access to the Bible, and the exercise of private judgment in its interpretation, is the right and duty of every individual. That nothing should stand between the spirit of inquiry and the word of God.

In order to make the remaining portion of this address more catholic, more representative of the convictions of religious leaders; to make it a sort of concensus of opinion on the religious situation in Bloomington, I have addressed several of my fellow-pastors two inquiries, which they have very kindly answered:

What is the most serious defect in the religious life of your congregation; the thing which most hinders the success and prosperity of your work?

What, in your judgment, are some of the most dangerous conditions or tendencies in the religious life of the present day; and on the other hand, what are some of the most hopeful conditions or tendencies in the religious life of the present day? Time forbids an elaboration of these replies; however, I think it will be of interest to recite, just here, without comment, the answers given to the first query.

I sent out nine letters, and received seven replies.

1. The first answer to query No. 1 is "Indifference." This answer was given by three persons out of the seven.

2. Decline of religious life in the home. Two gave this answer.

3. Failure to realize the divine obligation of church vows.

4. Unfaithfulness in attendance on public worship, and the lack of personal work.

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5. The worldly spirit, evidenced in seeking for pleasure, wealth, and social distinction at the expense of deep religious things.

6. The substitution of formalism for vital Christianity.

7. Prayerlessness, and the consequent shallow sense of loyalty to the obligations of church membership.

I must now set forth an answer to the second query, above, utilizing the suggestions, as I may, made by the pastors.

I. What are some of the most dangerous conditions, or tendencies in the religious life of the present day?

1. The Love of the World.

As Demas left Paul, loving this present world, so many are leaving Christ and the church, because they love the world and the things of the world; unmindful of the teaching of John—"Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 Jno. 2:15-17.

Many "determined to be rich, to possess the world, fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:9-10.

We are in great need of the exhortation of the apostle to flee these things; and follow after righteousness, godliness, faith, love, patience, and meekness."

2. The Passion for Amusement.

This tendency is so pronounced that almost every pastor noted it. Amusement, here is not to be confounded

with healthful recreation, with legitimate play, but it refers to that craze which is leading all classes of society in a mad desire to be superficially amused, coddled; till all appetite for the substantial is destroyed; till serious views of life are dissipated; till men and women are incapacitated for thinking, till the great concerns of life are buried beneath a senseless demand for "a good time," without regard to the effect on the physical, moral, or spiritual life.

Public conveyances are thronged, the places of amusement are wide open, and filled with seekers after the spectacular, after entertainment; the interests of home, church, moral life are sacrificed. Witness our recent election when the theaters of Bloomington were refused the privilege of opening on Sunday, by the shameful majority of 266.

3. The prevalent Criticism of the Church.

The church is regarded by some, as the enemy, rather than the friend of men; as the robber of their rights and privileges and pleasures. It is charged with attempting to exercise an authority to which it has no rightful claim.

It is held responsible for every lapse in morals among professed Christians, and not a few, with Satanic delight, say, "Another of your church members."

It is charged with being out of sympathy with the poor, and toiling masses; belated and antique as related to the great scientific, and philosophic world; as indifferent to social evils, and to the tyrannical dominance over the people, of great financial, and soulless corporations.

Others class the church with human institutions, and regard membership in it as undesirable, much less essential.

4. The Lack of the Spirit of Urgency; the spirit that would compel them to come in; that would count everything as dross, that Christ might be won.

There is a widespread indifference and apathy among Christians as to the kingdom of God, abandon in the service of Christ is madness, a generous giving of money is a suffi-

cient ground for suspicion. There is a lack of rejoicing over the conversion of sinners; no adequate sense of the loss of a soul without God. The Lord's prayer to send laborers in the field, and his injunction to labor while it is day as the night soon cometh, awaken no resolve to heroic endeavor.

There is little heart-breaking, soul-anguish over sin, over the lost, over the languishing enterprises of the divine kingdom.

5. Errors and Abnormalities of Modern Evangelism.

Measuring evangelistic efficiency by the number of converts, and the feverish desire for numbers, without regard to how they are made, and misleading newspaper reports of results. The lack of clear and adequate scriptural preaching, resulting in no intelligent convictions as to truth and duty, in the minds of the converts. Evangelism is often marred by irreverence, slang, the lack of culture, and sectarianism. Often a total failure to recognize and proceed in harmony with true psychology.

The comment of a recent writer—"Of evangelism of the true order the church will always be an advocate. Evangelism lies at the heart of the gospel. The call of men to the holy life must be made imperious and compelling in every generation of Christian history. But of a revivalism that is mechanical, legalistic, emotional, hypnotic, and apparently chiefly concerned with numbers rather than character, with newspaper reports rather than with permanent transformation of life, we have had quite enough. The price of such evangelism is too great in the waste of many who pass through these paroxyms of emotional fervor without further results, and become thereby less susceptible than ever to Christian influence; in the cheapening of religion throughout the community, by making it an agency for entreating, cajoling, threatening, and wheedling men

and women into the churches; and in the inevitable tendency to interpret God in terms so trivial and mechanical that men lose regard for the Father who should be the very center and source of their lives."

6. The Misuse and Desecration of the Lord's Day.

This is made a day for travel, for pleasure, picnics, visiting, for lounging at home with a Sunday paper, or other light reading. Neglect of religious meditation, of public worship, of the Lord's table, resulting in a slackness of morals, and impoverishment of the soul.

The day is desecrated by the open saloon, the open playhouses and dens of vice; by Sunday ball games, races, by great crowds of men and women assembled for public drinking and carousal. There is a widespread failure to understand the character and purpose of the Lord's Day. "The inspiration of this day is its joyous liberty, the liberty which is born of love.

"It is not the Jewish Sabbath, nor a Christian substitute for a Jewish Sabbath. It is not a day of bondage to tradition, a day whose meaning is realized and whose use is fulfilled in a stern routine of ordinances, resting like a yoke on the neck of life. It is a day of spontaneous expression, a day of gladness and affection, a day whose uses love, and love only, can control.

"No one can be said to keep this day who does not love and honor the risen Lord. It is the Lord's day, and only they who care for Him, care for it."—Cuthbert Hall.

7. Another condition, though not dangerous, is perhaps serious, and deserving of serious consideration, namely—"The multiplicity of agencies for Christian activities such as the Y.M.C.A., Y.W.C.A. Federated Brotherhoods, Associated and Affiliated Christian organizations of many kinds, to such an extent as to overlap, and work over and over again certain groups of people already busy in their various churches, or people who should be busy in

teaching Bible school classes and working in various like capacities." I have stated this condition in the language of one of the pastors; I believe the statement is justified; I believe the work of the church is often weakened rather than strengthened by so many such organizations.

I would not assume the role of a critic, for I am the friend of every institution having for its purpose the uplift and betterment of humanity; I believe, however, that the Church of Jesus Christ, is the one, supreme, divine agency for the world's redemption, and all these other organizations should do her work and contribute to her upbuilding and success, and in her name for her glory and not their own.

For example, the Y.M.C.A., one of the best of these institutions; made possible by the church, supported by the church, and to her we send our boys and men; does she send to the churches material for new members? Does she return the boys and men, who are already members of the church, with greater loyalty to the church, and more willing to serve the church along her lines of work? Does she make it easier for the pastors to find men to carry out their programs of church service? I have asked several pastors of late, what specific, definite, helpful contribution has the Y.M.C.A. made to your church? I ask you this question, not as a critic; not assuming that no such contribution has been made, but simply as a querist.

This array of dangerous conditions is quite formidable, yet, in my judgment, they are but symptoms of yet more fundamental, and alarming conditions.

1. The weakening of the Sense of Authority.

Parental authority is on the wane; respect for civil authority is declining; the almost total lack of discipline in the church is the result of the dethronement of authority.

There are many who fear neither God nor man, they are a law unto themselves. We are, perhaps, the most lawless

civilized people on earth. There are many, whom, if you undertake to persuade to the acceptance of certain truths or a certain way of conduct, will laugh you to scorn; appeal to Jesus and they will tell you he was but a man; appeal to the Bible, they will tell you that it is of no more authority than any other good book. What "I think" settles the question.

2. The Failing Sense of Sin.

We are told there is no sin; there is little crying out for mercy because of sin, there is little profound moving of the conscience on account of sin. Speak to a company of wordly cultured people as sinners and you insult them, they will resent it. Jesus counted men sinners and came to save them. Where there is no sense of sin, there sin abounds; where there is no conscious need of a personal Saviour, men do not cry out for forgiveness.

Men are self-satisfied, self-sufficient, they need no God, they need no salvation.

3. The Lack of Faith.

4. The Lack of an Intelligent Understanding of the Word of God.

5. The Lack of Vital Christianity.

The substitution of formalism, vague religiousness for vital Christianity; church membership for piety and devotion.

Mr. J. R. Campbell says the lack is far more pronounced in this country than in England.

We substitute morality, charity, human institutions for Christianity. We would like to be Christians, but we do not wish to pay the price, to bear the burden, make the sacrifice. We want to be Christians by some short cut, by some "booster" method, by some "rally" plan.

6. The Decay of Family Religion.

This is one of the most lamentable and threatening of the dangers to our religious life. Scripture reading, re-

ligious conversation, and the family altar are neglected. Many homes of the church, as well as of the world, have no positive religious influence on the members of the family. If you enter some Christian homes, elegant in appointment, with occupants, intelligent, possessed of a certain refinement and culture, you will find the atmosphere is surcharged with business, society, plans for pleasure and ease, and wholly lacking in any vital Christian character.

"I am, therefore, in no mood to disparage the ministries of the schools, but I am in a mood to declare that all their ministries are secondary, and that if we make them primary we are disregarding the fountains. The natural and the appointed place for children to make the acquaintance of God is their own home. The most powerful and persuasive lips for declaring the awful sanctities of religion are the priestly lips of the ordained parent. I would prefer the early guidance of the illumined father or mother to the instruction of all the State teachers and official priests in Christendom! And why? Because, in the first place, there has been committed to the parents the psychological opportunity when spiritual guidance can best be given. We have fatally postdated the season when spiritual receptiveness begins, the angel is stirring the waters of opportunity long before many of us dream. When wonder is just born, when feeble imagination begins to try her wings, when desire awakes and goes abroad in curious quest, aye, when love springs up, and shines and clings, the door is ajar for the gentle guide of souls. That early hour of delicate susceptibility, that season when the surface of life is porous to the Highest, is the opportunity of the parent, and of the parent alone. And as theirs is the opportunity, so theirs is the superlative privilege, and to them has been entrusted the sacred office of "taking occasion by the hand," and of leading the impressionable life into adoring intimacy with the Lord. For, after all, the preeminent and proudest preroga-

tive of a parent is to introduce his child to the Master, and to tenderly guide him in the earliest stages of his pilgrimage to Zion. "Only take heed to thyself, and keep thy soul diligently, lest thou forget, the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them, thy sons, and thy sons' sons." "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." "And ye fathers, provoke not your chilren to wrath, but bring them up in the nurture and admonition of the Lord."

There is a great dearth of religious training in the home, many parents fail altogether, and turn over the religious training of their children to the Sunday School, or other outside agency. The Christian woman who delegates the care and religious instruction of her child to another is unworthy of motherhood. if she be so endowed and circumstanced that she herself can perform the service. Hundreds of parents acknowledge failure to lead their children to a religious life, to the Sunday School, and especially into the church, and keep them there; the problem of the young people in the church is a home problem.

Many deplore the fact that the public school teacher is deprived of the privilege of religious teaching, yet these same persons have relinquished the God-given privilege, and divinely imposed obligation of religious home training.

This condition is traceable in part, to flippant and unworthy views of the marriage relation. It is often entered without serious thought, or preparation; it is treated as a joke, and broken without conscience. "Marriage is robbed of spiritual significance, much of the literature of the day is creating a secular and superficial conception of fatherhood and motherhood; marriage is deteriorating into a mere civil institution."

It is regarded as a mere personal convenience, whereas God gave it to us as the fundamental religious institution.

How much do we need to safeguard it! It is today more endangered than ever before. Prof. Ellwood in a recent volume on "Socialism and Modern Problems," says: "We find that the family life at the beginning of the 20th century is in a more unstable condition than it has been at any time since the beginning of the Christian era."

It is endangered by the removal of its sanctities, by certain destructive social teachings; by the loss of authority, reverence and respect; moreover, the questions of industrial womanhood, child labor, boarding house and hotel life, drunkenness, lust and easy divorce combine to break it down.

In 1885 this country had more divorces than all the rest of the Christian civilized world put together: 23,472 as against 20,131; in 1905, 68,000 as against 40,000. The divorce rates tell the same story. In 1905 France granted 1 divorce to 30 marriages; Germany 1 to 44; England 1 to 400; Switzerland 1 to 22; the United States 1 to 12; the state of Washington 1 to 4; Montana 1 to 5; Colorado, Arkansas, Texas and Indiana 1 to 6.

Divorces in the United States are apparently increasing faster than the population. From 1867 to 1886 divorces increased 157 per cent; the population increased about 60 per cent; from 1887 to 1906 divorces increased 160 per cent, and population 50 per cent,—divorces thus increasing in the United States three times as fast as the population. In 1870, 3.5 per cent of all marriages in the United States were terminated by divorce; in 1900, 8 per cent, and it is estimated that at the present rate of increase, by 1990 one-half of all marriages will be terminated by divorce. Can you imagine the moral degradation of that period? Do you believe that our civil and religious institutions can long survive such a condition?

There are no less than 36 grounds for divorce recognized by our laws; from one in New York to 14 in New Hampshire. Of the million divorces granted from 1867 to 1906, 94 per cent were granted for adultery, desertion, cruelty, imprisonment for crime, habitual drunkenness and neglect on the part of the husband to provide for the family. Fifty-five per cent were for adultery and desertion alone. This leads Prof. Ellwood, from whose book I take these figures, to say: "We must conclude, therefore, that divorce is prevalent not because of the laxity of our laws, but rather because of the decay of our family life; that divorce is but a symptom of the disintegration of the modern family."

Among the causes for divorce mentioned by Mr. Ellwood, are these: 1. The decay of the religious theory of marriage and the family. 2 Individualism; the spirit which leads a man to find his law in his own wishes, even in his whims and caprices. 3. Modern Industrialism. 4. The growth of our cities, where divorces are more frequent. 5. Increasing laxity of the laws regarding divorce, and increasing laxity in the administration of the laws has certainly been a cause of increasing divorce in the United States."

We cannot, therefore, escape the conclusion that the decay of family religion is the fundamental danger of this present age.

II. What are Some of the Most Hopeful Conditions and Tendencies in the Religious Life of the Present Day?

1. A better conception of God as Personal, Imminent, Transcending; as the Loving Father of all men.

2. The Conviction, without metaphysical theory, that Jesus is the Saviour of the world. That personal loyalty to him is the essence of Christianity.

3. The conception that Man is Divine; that he is of transcendent value; a value exceeding that of dogmas,

days, ordinances, institutions and books. He is the final cause of divine and human endeavor.

4. The Awakening to the Consciousness of the dangers and evils in the world, and the growing determination on the part of the best men and women of all classes and vocations to grapple with and destroy them.

5. The Modern Sunday School movement, and the Men's Forward movement.

6. The changed attitude to the Social Question.

This question as we now look at it is comparatively new. "The word 'socialism' is believed to have been coined by Comte about 1839. The phrase 'social organism' was popularized for English readers by Herbert Spencer in 1860." General interest in the subject has arisen during the period under review tonight; most of the best books on the subject have been published in recent years.

It is said, "that all problems of human life are parts of the social problem." This has been called the "era of the social question." The social problem has been defined as "the outer margin of the question of personal experience."

"It is the adjustment of the individual and the social whole in the family, in the state, in the industrial order and elsewhere."

There is an increasing sense of brotherhood, a greater willingness to accept the responsibility of our brother's keeper. Socialism, at times and in some forms, has sought to destroy the idea of God, has opposed the church, and proposed to furnish a substitute for Christianity.

Possessed of the idea that Christianity is concerned about the other world, and not at all about the present, we are not surprised at the attitude. The church, however, is not chiefly concerned about the future, but is concerned about making a heaven on earth now; is primarily interested in securing to all classes better economical, intellectual, and spiritual conditions. The church has never

conceived her mission more clearly, as voiced by R. J. Campbell,—"to relate more closely the Gospel message to the ethical ideals of social justice, and human brotherhood."

This the church must do for her self-preservation; she must train her leaders and members, as far as possible, to be social leaders and workers. "This does not mean to serve on reception committees, to teach boys' clubs, to organize boy scouts, collect subscriptions, officiate at pink teas and such like functions; but to 'see things steadily, and see them whole,' as was said of Sophocles; men with an all-around view, persons who are trained in the complex problems of the economic and social world. Unless such social wisdom is developed in the churches, then the organization of religion is likely to lose its authority over modern minds, and to be abandoned by an increasing number of persons as a refuge for sentimentalists, the ecclesiastics, and the reactionaries." Pera.

As Dr. Mathews says: "The church is not to be made a religionless mixture of civil service reform, debating societies, gymnasiums, athletics, suppers, concerts, stereopticon lectures, good advice, refined negro minstrels, and dramatic entertainments."

This is to degrade the church and betray her mission.

There is in the minds of some people a notion that Christianity is one thing, and social service another. This distinction has been made to the hurt of the church, and church workers have sometimes consented to it, and are, in a measure, to blame for the perpetuity of this false distinction. Social service that is of any value, is Christian service. Christian service is for the whole man, and for all men; nothing can be more comprehensive than this.

There is a growing and deepening conviction in the minds of the leaders of human uplift and betterment, that Christianity is efficient for the salvation of both the individual and society, and that the church is the divinely

appointed agency for the accomplishment of this task; that "we stand on the threshold of a greater religious era than the world has ever seen, and that the distinguishing mark of it will be the prevalence, in all phases of human life, of the essential spirit and principles of the religion of Jesus; and that there is a tendency to recognize with increasing clearness, that moral enthusiasm and effectiveness have their normal and constant source in religion." Bib. Wld. 4/12.

7. Finally—Among the hopeful tendencies is—The Vision of a Larger World; the new era of Missions; the new consecration of men and money to the world's evangelization.

Conscious kinship in Jesus is inspiring men to make the noblest sacrifices; the nations of the earth are coming into their inheritance; every real problem is a world problem, and every world problem is the problem of man's salvation.

The vision of a united people under the banner of Christ is thrilling the universal heart. Contributions to its realization come from every quarter of the earth, for example,—Dr. J. L. Barton, secretary of the American Board (Congregationalist) before a recent inter-denominational conference of missionary secretaries and leaders, urged the necessity of a united church of Christ, to meet the new and intricate problems attendant on national reconstruction." The missionaries in China would quickly create one church for the empire, were it not for the denominations at home.

We are truly living in a great and wondrous age; let us not be laggards; let us not be selfish; let us not be overmuch interested in the things which die with the day.

May we count no burden too heavy, no sacrifice too great, that we may walk in that goodly company committed to the imperishable verities of the kingdom of Christ.

May we open our eyes to the entrancing vision of a Christ conquered world; may we open our ears to the cry of the needy, and gird our loins for a ministry to the world's hurt.

I congratulate you, brethren and sisters of the First Church, upon the arrival of the 75th anniversary of your

church life; your record has been a creditable one; God has led you and blessed you. There is a great company of sainted ones, who have gone out from this congregation, looking down upon you with approval tonight; they are wishing you many returns of this day; they are wishing for you loyalty to Christ and his church. In twenty-five years more, nearly all, if not quite all, who were 25 or 30 years of age when I came, will have passed on; a new generation will have the work of this church; young men and women, prepare for it, and may God help you to be as heroic and true as have been your fathers and mothers.

"And may the God of peace, who brought again from the dead the good shepherd of the sheep, with the blood of the eternal covenant, even our Lord, Jesus Christ, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen."

THE FUNERAL OF J. H. GILLILAND

Sunday, April 28, the day of Mr. Gilliland's funeral, was gloomy and somber. The rain fell most of the time in solemn downpour. It was as though the heavens wept with us in our great loss. Long before the hour for the service, which was 2:30 in the afternoon, the First Church was crowded with people. The main auditorium upstairs and down, Bible School rooms, and vestibule were thronged, many standing throughout the necessarily long service.

The floral offerings were profuse and beautiful. They were piled in fragrant heaps about the pulpit and arranged in orderly array around the platform.

The reading of the great hymn, "Fallen on Zion's Battlefield, a Soldier of Renown," opened the service, after which a mixed quartet sang "Rock of Ages." Dr. John L. Jackson, pastor of the First Baptist Church, read comforting passages from the scriptures and offered prayer. Next a solo, "Come Ye Disconsolate," was sung. Edgar DeWitt Jones, pastor of the First Church, delivered the following

MEMORIAL ADDRESS

For the second time within a decade, our city mourns the death of an eminent member of the ministerial body, and our churches a leader who led.

Nine years ago, last month, a concourse of people similar to this one of today assembled within these walls to pay tribute to the beautiful life and blessed memory of Arthur Wilson. It was a grief-stricken people that gathered here that day and very great was their need of comfort. The minister who spoke the eulogy then and who comforted the bereft, was the man in whose memory we are met today, the wise, far-seeing, faithful J. H. Gilliland.

On Friday night, a week ago, Mr. Gilliland was present with us at a service in the church. His voice was lifted in prayer. He listened with interest to an address by N. S. Haynes. After the meeting was over, he laughed and talked with friends. He seemed in excellent spirits. It was remarked how well he looked, how strong and vigorous. The next day at noon, as he was giving final revision to a carefully prepared address on his twenty-five years' experience as a Bloomington pastor, he was suddenly stricken low. For six days he lingered thus and on last Friday evening, more suddenly than the first stroke, a second followed and his strong, heroic spirit passed away.

Dazed and bewildered, we find it difficult to accept the fact of this strong and useful man's passing. Early yesterday morning I awoke. Day was breaking, birds were singing joyously. Slowly, like a half forgotten dream, there came to me the realization of our great loss. J. H. Gilliland was dead. The strong man upon whom many of us loved to lean had gone from us. O, the old-fashioned death! O, experience ancient as humanity, yet so eternally new, so tragically recent.

CENTENNIAL CHRISTIAN CHURCH.

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At such a time as this, words are but feeble vehicles of even heartfelt sympathy and human speech seems strangely poor and inadequate.

James H. Gilliland's place in our city was unique and his influence mighty for good.

AN EXTRAORDINARY MINISTRY.

For a quarter of a century he lived and labored here. He came here a young preacher full of energy. He was consecrated, studious, growing, and such he continued to the last. His career here has never been duplicated by any minister in our own communion. I doubt if it has been by any one anywhere. For fifteen years Mr. Gilliland was pastor of this church, building the commodious edifice in which we are gathered today. Then he organized the Second Church and led them in the building of their handsome structure. Next he organized the Centennial Church and built their beautiful edifice, and at the time of his death, he was leading the Normal church in a similar enterprise. Throughout such development, Mr. Gilliland's heart was big enough for us all. He was our bishop beloved, not of ecclesiastical appointment, but the common choice of our hearts. From his great paper of Sunday night, I take this fine sentiment spoken to all four congregations in union meeting assembled:

> "You have one end, you have one Christ, you have one cause, you are one people, you are brethren, and sisters, in Christ Jesus. Keep the unity of the spirit in the bonds of peace, and God will bless and prosper you all. This is my prayer for you."

Throughout all these years, besides leading in these building enterprises, Mr. Gilliland was a busy pastor and a most acceptable preacher. He officiated at many hundreds

of weddings and funerals, he preached thousands of sermons, and received into the churches of which he was pastor about twenty-five hundred people. The high standard he maintained is little short of marvelous. He undertook nothing that he did not do well. He never preached a weak or illy-prepared sermon. He was ever a workman who needed not to be ashamed.

HIS STRONG MENTALITY.

Mr. Gilliland possessed a strong mentality. He was ever a vigorous thinker, logical, and analytical. He was a prodigious reader. He subscribed for and read a long list of the leading periodicals of his own and other communions, besides publications of a literary, scientific, and philosophical nature. He kept abreast of the times. His paper of a week ago indicates how widely he read, how modern his viewpoint, yet withal how practical his ideas of Christian work. His magnificent library was a delight to all his book-loving friends. Like their owner, the books that went on those shelves were solid, substantial, worth while. I knew somewhat Mr. Gilliland's love for books and in a modest way was one with him in some appreciations of literature. The day he was stricken I saw his desk just as he left it with papers piled as he had placed them, and yesterday I saw the treasured volumes standing in stately array. The pathos of it all moved me deeply.

"Ah his hand will never more,
Turn their storied pages o'er,
Never more his lips repeat,
Songs of theirs however sweet,
Let the lifeless body rest.
He is gone who was its guest,
Gone as travelers haste to leave,
An inn, nor tarry until eve."

HIS POWER OF HEART.

But J. H. Gilliland was strong in the affections as well as the intellect. Naturally reserved, at times almost diffident, a chance acquaintance might have thought him cold, and thus misjudged him. His heart was warm, his nature cordial. All that was needed was the genial atmosphere of his friends or better still his home circle. There he shone at his best socially. There he was hospitable, social, radiant. I think few public men who have succeeded so signally as J. H. Gilliland have been with their families as much as was he. He disliked to spend a single night elsewhere and never did save when it was necessary.

He loved his wife and daughter with all passionate devotion of his strong nature. Beautiful indeed, was this man's family life.

A MANLY MAN.

J. H. Gilliland was a manly man. He detested shams. He abhorred cant. He hated hypocrisy. He never attitudinized nor strained for effect. His piety was robust and full blooded but never ostentatious. He lived close to God. In prayer at time, especially upon funeral occasions, he carried the congregation to the very heart of God in petitions of childlike simplicity and tenderness, yet majestic in sentiment and phraseology.

Mr. Gilliland ever stood for dignified standards in church work. He loved the great hymns and an order of worship that became the house of God. He seldom, if ever, had time for the light or trivial in Christian work and yet he was not without humor and appreciated real wit.

This faithful minister, this citizen, this manly man, was a strong personality who laid his impress upon our community for years to come. Bloomington is better because he lived here, our institutions are stronger because of him, thousands of lives were moulded after the Christ by and through the ministry of James H. Gilliland.

We are poorer because he is taken from us, but we are far richer because he lived.

For twenty-five years this man of God had gone into the grief stricken homes of this community with the message of Christian hope and love; now he lies as silent and still as the forms over which he so often spoke words of sympathy. Throughout all these years the wife of his youth together with him has wept with and for us, now we weep with and for her, and for the daughter, the two brothers and the aged mother.

The voice that comforted us is silent, the vigorous personality that strengthened us stilled but the truth that was spoken and lived by him is yet mighty to heal, potent and all sufficient.

"We lay in dust life's glory's dead,
And from the ground there blossoms red,
Life that shall endless be."

J. H. GILLILAND AS PREACHER AND PASTOR

Milo Atkinson of the Centennial Church

If the words of the living are heard by the spirits of the dead, I fear I shall offend him in whose honor I now would speak. For to J. H. Gilliland words of praise were distasteful indeed. Yet I cannot justly speak or him except in terms of highest praise. His life was a gem of many facets, sparkling all with the beauty of Christliness.

I am permitted to speak of J. H. Gilliland as Preacher and Pastor. In speaking thus of men we sometimes throw one part of the ministry into contrast with the other to the detriment of one or the other. Indeed most men can gain prominence in one field of endeavor only at the expense and sacrifice of the other. Few men attain to a high degree of excellence both as preacher and pastor. J. H. Gilliland was one of these few.

Had his pastoral labors been less fruitful he might easily have been counted a great pulpit orator. Less forceful in the pulpit, he would have had renown as a great pastor. But so well balanced were his achievements in these two fields of labor neither appears conspicuous above the other. His ministry was not a desert waste with here and there an occasional oasis of success whose verdure was made to appear all the more luxurious by the very barrenness of its surroundings. Rather was it a fertile field that brought forth abundantly in every department of his labors.

No greater testimony to the power of his preaching is needed than the record of the hundreds of men and women who were converted during his special meetings. These achievements are the more remarkable when it is remembered that these meetings were held in his own pulpit with no outside help. No man could have done what J. H. Gilliland did in this respect except by giving himself in most constant study and devotion to the task. And such

were his habits. The careful, painstaking, scholarly, and conscientious preparation of that great address which was read for him here in this room last Sunday night before that vast audience was characteristic of all his life work. He never appeared before an audience of any character whatever without having made the most careful preparation possible.

His scrupulous methods of thought and his thorough knowledge of all great living themes would have given him a place among the critics if he had asked for such a place. But his was a nobler ambition. To use his own fine phrase, "The preacher may well visit the critic's school, but his place of residence must be at the interpreter's house." His task was to make plain to others the great life-lessons he himself had learned.

Some said that J. H. Gilliland was conservative. I have heard others say he was liberal. Such classification belongs only to little souls who grasp but fragments of truth. His great mind in its masterly sweep of truth; his great heart in its Christly measure of love, refused to be classified thus as ordinary men are classified. His sermons were liberal without disloyalty; direct without dogmatism; scholarly without pedantry; spiritual without mysticism, and withal so musical with the wooings of Divine love that hundreds were won to Christ by his pulpit powers.

As pastor, how rich were the fruits of his labors! J. H. Gilliland was not one of those "house-going preachers" whose hurrying days are made up of a ceaseless round of door-bell-ringing and meaningless visitations. He was a shepherd to the flock. He had heard the Good Shepherd's loving injunction, "Tend my sheep."

How many of you here today were baptized by his hands! How many of you were met at the marriage altar by this man of God. How often did he come to you when sorrow sat with crushing weight upon your hearts, and in

his coming bring to you the comforts of Divine love. His were the lips that spoke to you of heavenly consolation. Your sorrows were his sorrows, your burdens his burdens. In your joys no one rejoiced with more unselfish delight than did he. All this and a thousand times more he has been to you in the years gone by.

And no wonder. His were high ideals, his a noble aspiration. He labored with the feeling that the ministry is no mere profession, but the "transcendent calling." He spoke of the ministry as "a God-revealing, Christ-uplifting, Bible-interpreting, man-saving, truth-seeking, world-redeeming calling." To quote further, "The ministry is the champion of the needy, the advocate of the poor, the protector of the helpless, the apostle of every good cause. Honored with the presence of God and his power, clothed with the authority of Jesus and the truth, directed by the principles of faith, love and sacrifice, the ministry is the supreme calling among men. This calling may eliminate the possibility of a successful professional or business career; it usually means no home for wife and children, a struggle with poverty amidst many friends, yet few vital and sympathetic friendships, and often an isolated and forgotten old age; however the disciple is not above his Master, and notwithstanding the sacrifices the rewards are abundant and satisfying. To win men for Christ, to fashion Christian character, is the rarest privilege accorded to mortals. A preacher's converts are his crown and joy. To be permitted the vision divine, to have fellowship with the unseen verities of the kingdom of God and build for the eternal years, amply fulfill the promise of Jesus to the faithful servant."

How well he fulfiled these ideas in his own ministry is strikingy manifest by the large number here today, and by the larger number who have gone out from here in other days; a great host of men and women in this city and those who have gone on to the Eternal City,—whose lives

have been enriched, unspeakably enriched, by the touch of his pastoral labors.

That comfort he so often brought to us in other days is doubly sweet to us today. For as the dark gate swings outward and we look upon this mystery we call Death, Faith speaks to us of the other side of that portal, illumined by a radiance more glorious than the mind of man can dream; of life whose beauty is given by Him who is the "fairest of ten-thouand, and the one altogether lovely."

FIRST CHRISTIAN CHURCH, NORMAL

This beautiful building which was under process of erection at the time of J. H. Gilliland's death, and of which the corner stone was laid Sunday afternoon, May 5th, just one week after his funeral services, will stand, together with the three churches in Bloomington as a splendid monument to his masterful ministry.

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JAMES H. GILLILAND AS A MAN

Stephen H. Zendt of the Second Church

First impressions are not infallible, but are frequently worthy of recall. The first impressions of James H. Gilliland may be thus expressed:

Here is a preacher, single and sincere in purpose, talented, intense and withal successful. Here is a man no less a man because a preacher—a man among men. During twenty-one years of acquaintance no valid reasons for revising this first impression have appeared.

In all vocations there is room and preferment for genuine manhood. In times of war "The man behind the gun" is the all important personage. In the arts and times of peace the man behind the workman's bench, the teacher's stand, the lawyer's bar, the judge's seat, the statesman's forum, the president's chair, is more than the insignia of office, whether is be high or low.

J. H. Gilliland possessed qualities that would have made him a leader in any of the world's occupations. He might have been a captain of industry or a master of finance had his conscience given consent. He did excel in that highest of all vocations the ministry of "The Timeless Word of God."

"The world has room for the manly man with the spirit of manly cheer.

The manly man is the country's need and the moments need forsooth.

With a heart that beats to the pulsing tread of the lilied leagues of truth.

The world delights in the manly man and the weak and evil flee,

When the manly man goes forth to hold his own on land or sea."

Nowhere are virile qualities more indispensable and potent than in the ministry. A facetious cynic has declared "The human race is composed of men, women and clergymen." On bill boards, in cartoons and yellow journals the preacher is pilloried as a weakling. The impression and expression that he who enters or remains in the ministry is something less than a man are not uncommon. All such vapid innuendos receive their just and most effective repulse and rebuke in the life and work of such a man as James H. Gilliland.

He who would reach men must himself be manly. Said the keen, consistent Phillips Brooks, "No manly man can be content with a mere ex-officio estimate of his character." Why may not the herald of Good Tidings declare "I dare do all that may become a man, Who dares do more is none." The subject of this sketch was a type of minister to which there just now seems a need to revert. He was an example worthy of emulation.

The elements of ministerial manhood are not necessarily numerous or complex. The Prophets were men among their fellows. Jesus was a man among men. Paul the apostle and the other apostles were cast in ample virile mould. "Their temper was heroic, their sympathies all embracing, their spirits God-like."

Among the wisest of the maxims from Hesoid, the old Greek, is his classification of men. "Some men think for themselves, others have someone else think for them, while the rest neither think for themselves nor allow any one else to think for them."

J. H. Gilliland was a man of his own mind. He thought for himself. By so doing he thought for others. The original mind such as his could not pause to adjust itself to all the whims, crotchety carpings and prejudices to which the thinker is certain to run counter. He coveted not the fickle popularity which is the portion of him who "Fawns

for power by doctrines fashioned to the varying hour." "The man of independent mind he looks and laughs at a' that."

The manly man has the courage to express and abide by his convictions. They may run counter to the designs of evil men in places low or high. He trims not his message to fit the prevailing customs—commercial, social, civic or religious. In these days of insistent clamour for "smooth things" the need of the crisis is fearless manhood's plain truth to manhood. He has the courage also to proclaim his soul's message tho it wound the hearts of his friends. Thus did J. H. Gilliland. He appealed to the better judgment of people's better selves and expected them to follow the higher gleam.

But more vital than having and declaring convictions is the finer art of living them. Mental and moral honesty alike insist upon this last. To have the boldness of the righteous, the manly man must keep on speaking terms with his conscience. By no other policy can he retain his self respect or the respect of others. On the fiftieth anniversary of his ordination the friends of the sainted Richard Salter Storrs presented him a loving cup bearing this appropriate inscription: "The Sermon is the reflection of the Soul. As is the man so is his utterance." As J. H. Gilliland preached even so did he live and so did he pass within the vail."

"His life was gentle and the elements so mixed in him that Nature might stand up and say to all the world, 'This was a man'."

J. H. GILLILAND'S SERVICE TO THE BROTHERHOOD

J. Fred Jones, Field Secretary of the Illinois Christian Missionary Society

My acquaintance with Brother Gilliland began while he was minister of the Harristown church. He was at the same time a member of the old Sunday School Association under which I served in company with the beloved Knox P. Taylor of this city.

In 1896, when I was called to serve our state society as its secretary, he was one of the members of the board of directors, and for a time was its chairman. Three separate times he was honored with the presidency of the society.

This association with the good Doctor gave me abundant opportunity to know him and note his strong place and influence with our people. For many years he has been the dean of our ministry, if I may so state it, and this came to him naturally, out of the loyalty and love of the men themselves. Our young men believed in him most thoroughly, both as a man and a great preacher, and his frank, manly spirit kept their trust in him clear and strong. Also, his pronouncements were mighty in shaping the spirit and molding the thought of us all.

He would never deliver a special address, though often pressed to do so, unless he believed such a word from him would serve a pressing purpose; but when that conviction was upon him, he would prepare thoroughly for it as he always did, and say the word that never failed to strengthen the cause he so much believed in and loved. Knowing that he always brought the beaten oil of the sanctuary, we listtened with profound respect, and even reverence, and gathered the inspiration of the spirit that moved him.

More than any other one man, perhaps, he helped us to keep the balance of an even movement within the ranks.

In the day when there reigned what many thought to be a spirit of uncertainty, and which disturbed the souls of good and earnest men, it was his manly bearing and certain word of brotherly counsel that assured all hearts.

His going is an irreparable loss to his brethren and their cause, and to all Christian interests. The whole brotherhood mourns today, while the weeping skies are emblematic of their sorrow.

He was not only honored and respected; he was loved. And there is no better evidence of it than the habit his brethren had of affectionately calling him "Jimmie," though never in his presence, and who could wish for a better testimony than that.

However, we shall not grieve too much over our sense of loss, for it comforts us to know he has left a rich inheritance of manly life and service that enlarges and inspires all hearts, and he is still alive a thousand-fold in the lives of his fellows who knew and loved him and now revere his memory. Blessed also, are those who loved him most, for he has left to them a memory sweeter than the perfume with which Mary honored her Lord.

For myself, I shall ever be grateful for the rich and royal friendship he gave me, and I am deeply glad that I had so expressed myself to him while he was yet with us.

"His name liveth ever more."

RESOLUTIONS OF MINISTERIAL ASSOCIATION

Read by Rev. M. N. English,
Pastor of the Grace Methodist Episcopal Church

Whereas, it has pleased our Heavenly Father in His wise Providence, to take out of our midst our brother and co-worker, the Reverend James H. Gilliland, and to call to rest from his labors;

Be it resolved, by the McLean County Ministerial Association that we hereby tender to his bereaved wife and daughter, his mother and brothers, other relatives and many friends, our most sincere sympathy.

In his removal to a higher sphere we have lost one who labored to the end, in the work to which God called him, with unusual success and with Christian love and courtesy to all.

Not only have those of his own communion suffered a loss but the entire community is poorer by his call to rest.

He built for himself monuments, not only in brick and stone, but of Christian souls who were led to the service of Christ through his labors.

"He rests from his labors, and his works do follow him."

By order of the McLean County Ministerial Association.

WM. BAKER
W. A. BODELL
M. N. ENGLISH
Committee.

The quartette sang as closing hymn "Abide With Me" and for more than an hour the sorrowing throng pressed slowly and steadily through the vestibule at the main entrance to look for the last time on the well-known face. It was nearly six o'clock when the last prayer was offered at the grave side. In the meanwhile the rain had ceased and through rifts in the clouds the sun was struggling to shine, beautiful prophecy of the afterglow of a life singularly devoted to God and fruitful exceedingly in Christian ministration.

IN MEMORIAM

The members of the First, Second and Centennial Christian Churches of Bloomington, Illinois, and the First Christian Church of Normal, Illinois, deploring the untimely and sudden death of Rev. J. H. Gilliland, under whose pastorate all of these churches erected new houses of worship, desire to make known their estimate of his Christian character and great work.

Rev. J. H. Gilliland was a man among men, who, notwithstanding his attainments, was modest and retiring to a degree that reminded one of the promise in the sermon on the mount, "Blessed are the meek for they shall inherit the earth."

He was scholarly to a high degree, a constant reader of the best literature, never failing to preach Jesus and His Gospel with great power and forcefulness, always carrying his hearers to some definite point or useful lesson.

Of his great concern for the salvation of all the people and the winning of souls for Christ, his success in the many revival services which he conducted bear ample testimony, as about two thousand five hundred of his converts have united with the Bloomington churches alone. He loved the church and was among the first of her counselors, for all that was noble, wise and just. To such a mind at his, heaven with its wider knowledge and clearer vision must be a state of unspeakable glory and delight.

For twenty-five years, in succession, he served these four churches as their minister, with such energy, zeal and foresight; singleness of purpose; and eminent success, as would be an honor to any man.

To his bereaved wife, daughter and mother, and to all other members of his family, we extend our profoundest sympathy in this loss which we all feel as a personal bereavement.

As congregations we sincerely and in much sorrow mourn his death, realizing that he has finished his work in the middle of the day, being suddenly called home. To the brethren here and everywhere we commend his noble example and indomitable spirit. He was a tireless worker in the vineyard of the Master. A complete review of his life work would be impossible at this time but may be summed up in the familiar declaration of St. Paul: He has fought the good fight, he has finished the course, he has kept the faith; henceforth there is laid up for him a crown of righteousness which the Lord, the righteous judge, shall give him that day, and not to him only, but to all them also that love his appearing.

GEO. D. SITHERWOOD, First Christian Church.
T. T. HOLTON, Second Christian Church.
HARVEY HART, Centennial Christian Church.
IRA C. SIMPSON, First Christian Church, Normal.

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